Hottentot Bibliography

[The following bibliography was compiled during the processing of the Hottentot file by Dr. George Peter Murdock of Yale and various members of the Hraf staff. The numbers and letters following date of publication are call numbers for the Yale library.]

Identification

The Hottentots are divided into four primary divisions: East Hottentot, Cape Hottentot, Korana, and Nama. Most of the information is on the Nama.

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11: Maingard Q-5 (1931-1932) 1932
FX13 Hot:s n:ot FX13
Korana

Do not light your pipe in a fire in the veld.

If you see anything sick in the veld, do not look at its feet. Bring it to the stad. The old men will look at its feet. If you look at its feet in the veld, you have transgressed, you must go back.

Then the fat of sheep is drunk. Then he is called. He answers. Then omuses are struck in his ear. If he is far and he is called, he hears.

A nine year old heifer is picked, he chases it. If he catches its tail, he is a man. If he does not catch it, he is brought back to the " law."

Notes:

The *dowo* ceremony. For an analysis of the accounts concerning the Nama ceremony and the sources, see Schapera, The *Khoi-san Peoples*, pp. 279-285, Olpp has given the most detailed account for the *Naman*. Schapera omits all reference to the Korana ceremonies throughout this part of his work.

For the Korana, see

(i) Wikar, in G. M. II pp. 103-104.

(ii) Campbell, 1820, II p. 346.

(iii) Wurms. Ms. (1858) published in *Bantu Studies*, iii, p. 291-293.

(iv) Burkhardt. p. 118.

(v) Meinhof. p. 17-18 and 66-67.

It is the first time that the full *dowo* ceremony is given in Korana. Meinhof has published a Korana text of the " laws " and has given a short description of the ceremony in German. Campbell merely says : " They have no rite of circumcision like the Bootchuanas and the Morolong nations ; but when a boy enters upon a state of manhood, a feast called Dauro is made according to the circumstances of the father. Sometimes eight or ten oxen are slain upon such an occasion."

By far the fullest account for the Korana is Wurms'. His facts tally with those set out in the two texts above. There are however one or two material points in which Wurms differs :

(a) the fat is rubbed on the boy's body, not drunk,

(b) the " *dowo*, the very act of reception," as his version has it, consists of three parts : (i) " the knocking of the awls," which corresponds to the knocking of the stones in our text ; (2) nine cuts on the belly and nine cuts on the chest of the initiate ; (3) the " laws " given to him.

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

Korana description did not differ from the game as played by the Naman. It may be useful to point out here that the game gets its name from //ha:, "To make a hole" and //ha:s is thus properly "a hole."

(ii) The *guessing*, "hide-and-seek." It is played by two or more players, one of them hiding some small object in one of his hands behind his back and then presenting both his hands closed, he exclaims: "*kaxe //kamiy //xa ka?*" "In which hand is it?" If the opponent guesses correctly, he says: *//kanga*. "You win."

This game is of interest because it is the famous "Hottentot card-playing," to call it by the name under which it was familiar to the Dutch colonists. It has been lengthily described by Sparrman, among others, in his *Voyage to the Cape of Good Hope*, (I, p. 231-233). He, however, missed the essentials of its significance.

VI. LANGUAGE.

This short survey concerns only the language of the *//aiway //ain* of Bloemhof and it is limited to its most important aspects. It does not appear necessary to go in a detailed manner into the features which our particular dialect may have in common with the rest of the Korana language and which have been adequately dealt with in the following works:

(i) Engelbrecht—J. A. *Studies over Koranataal*, Kaapstad, 1928. It contains a grammatical sketch and a very copious vocabulary.

(ii) Meinhof—C. *Der Koranadialekt der Hottentottischen*, Berlin, 1930. A very thorough exposition of the grammar and the vocabulary.

(iii) Maingard—L. F. *A revised ms. version of the Korana Catechism of C. F. Wurm*, Bantu Studies, v, 112-165. Contains a detailed grammatical analysis of the text and a comparative vocabulary.

PHONOLOGY

Note: The texts already given preserve the individual peculiarities of each speaker.

(a) *Vowels.* Their pronunciation is not always very clear. Engelbrecht has already noted the indistinctness between the pairs *i* and

11: Maingard Q-5 (1931-1932) 1932
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Korana

173 114 *Kopi* and *Jan Taaibosch* the father of *Gert Taaibosch*, the latter being in reality the brother of the former (Cp. B. C. p. 263 " Captain Hantu, whom his brother Gert Taaibosch succeeded.")

Hans Taaibosch is the same person as *Kopi*, for the reigning chief in 1838 was *Hans Kaptein* (Papers relating to the Wesleyan Missions, LXXXIII, September 1838, p. 2, and Report for the year 1840, pp. 61) and we know that the young Farmerfield student died at the end of 1839 or the beginning of 1840 (Shaw's Report in Report for the year 1840, p. 67).

Omissions.

(i) *Jacob Taaibosch*. He is mentioned as Jan Kaptein's brother by Edwards. At the Wingatbosm meeting (1869) and also at Mamusa before Colonel Warren (1879) a *Jacob Taaibosch* appears (*Imperial Blue Book* C. 2454, '79, p 33-34.) Whether the latter is the same as the brother of Jan Kaptein is not clear.

(ii) *Isaac Taaibosch*, mentioned by Petrus Rooy, as having succeeded *Hans*, (B. C. 263).

(iii) *Goliath Ysterbek*, the chief of the Bethany Hottentots. He is given by Missrow Rijt Taaibosch (document in *Admonetie*) as a cousin of Jan Taaibosch. It is not clear whose descendant he is.

GENEALOGY OF THE LINKS CHIEFS

173 113 Sources: Informants at Bloemhof; supplemented by the publications of the Berlin Missionary Society (1846-1854). *Totsé*, *Tabab* and others gave details which are fully supported by these records.

173 114 *gwig !haroip*, " great " or " old Haroip " is the " alte Haroip " of the Berichte (1850, p. 37, etc.) He is given as the father of Gert Links, the captain of Saron (1848-1854) and, when Johann Schmidt arrived, was already a very old man (" ein circa 90 jähriger Greis." B. M. B. 1851, p. 122), so that he must have been born about 1760 and been therefore one of the original Korana of the Orange River. If that is the case, he was already advanced in years in 1823, when Broadbent and Hodgson travelled in the Bloemhof district. It might not then be improbable to identify him with the chief *Chaabep*, " a venerable old man," about whom these missionaries speak so much. Phonetically, the identity can be explained, for, in the unsatisfactory rendering of the time, *ch* would represent a click, *-d-* would stand for the flapped retroflex consonant, which is heard by some as *l* and by others as *d* or *r*; and the *a* would be the obscure vowel, as the tone and stress are on the last

12: Maingard D-S (1931-1932) 1932
FX13 Hottentot FX13
Korana

This sketch is only a stepping-stone which, it is hoped, will lead to further somatometrical research not only upon the Korana but the other living races and tribes of South Africa – a subject the fringe of which has so far only been touched.

D. SUMMARY

1. The work of earlier writers on Korana anthropology is reviewed and criticised. So far there has been considerable theoretical discussion and insufficient investigation of known Koranas.

(2) Historical evidence is adduced to show that the Korana, once described as "pure Hottentots," are now extensively infiltrated with Bush and Bantu elements.

(3) The external appearance of eleven members of the Links tribe of Korana is briefly discussed and is also shown to point to racial impurity.

(4) The available skeletal characteristics of Links Korana are discussed. This group is shown to be mainly of "Bush type" in these respects.

(5) There is no evidence apart from the effects of this extensive admixture with Bush and Bantu, that the Korana differ appreciably from other "Hottentots" in skeletal characteristics.

(6) The matter of nomenclature is discussed. Faulty nomenclature and methods of research have, up to now, led to confusion in this subject. The importance of field work and the necessity for exact identification of the material under examination is emphasised.

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(18) *Thompson,—* 1827. Travels and adventures in Southern Africa. Pp. 87, 92, 272.

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(24) *Anderson, A. A.* 1887. Twenty-five years in a Waggon, 2 volumes.

(23) *Meinhof, C.* 1930. Der Koranadialekt des Hottentottischen, page 13.

(26) *Daniell, S.* 1802. Sketches representing the Native tribes. 41.42.43.4.

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(27) *Fritsch, G.* 1872. Die Eingeborenen Süd-Afrikas, pp. 367-72.

(28) *Schmidt, G.* 1763. in Cornelius de Jong's " Reisen nach den Vorgebirge der guten Hoffnung." p. 274.

(29) *Maingard, L. F.* 1931. The last tribes of the Cape. S.A.J.S. XXVIII. pp. 487-504.

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(31) *Sparrman, A.* 1785. A Voyage to the Cape of Good Hope.

(32) *Goor, J. H.* 1929. Crania form in the Native races of South Africa. S.A.J.S. XXVI, pp. 684-97.

(33) *Shrubsall, F. C.* 1897. Crania of African Bush races, J.R.A.I. XXVII, 1898. pp. 263-90.

(34) *Dreyer, T. F.* 1931. The Bushman-Hottentot-Strandlooper tangle. Trans. R.S.S.A. XX. 1. Pp. 79-92.

(35) *Stibbe, E. P.* 1930. An Introduction to Physical Anthropology, Ch. XIII.

(36) *Schultze, L.* 1907. Aus Namaland und Kalahari.

(37) *Laing, A. D.* 1924. Strandlooper Skulls from Zitzikamma, S.A.J.S. XXI, pp. 528-41.

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term *Hottentot* to the whole race, and call the two families, 101
each by the native name, that is the one, the *Khoikhoi*, the so-called *Hottentot proper*; the other the *Sān* (*Sā*) *or Bushmen*.

In the Nama language, one of the Khoikhoi idioms, 196
the Bushmen are called Sā-n (com. plur). The meaning of this term is not quite intelligible, and I frankly confess that, after nine years, of which I have spent nearly seven amongst the Khoikhoi, I did not succeed in arriving at a quite satisfactory etymology, and I must still adhere to the interpretation which I first gave in the *Globus*, 1870, where I traced the word Sā-(b) to the root SĀ, to inhabit, to be located, to dwell, to be settled, to be quiet. Sā(n) consequently would mean Aborigines or Settlers proper. These Sa-n or Sa-gu-a, Sonqua or Sounqua, &c. (obj. plur. mec.) as they are styled in the Cape Records, are often called Bushmen—the Bosjesman, Bosjesman, Bosmanneken of the Colonial Annals, a name given to them to indicate their abode and mode of living.

The word Sā(b) has also acquired a low meaning, and is not considered to be very complimentary. The Khoikhoi often speak of *!Uri-Sān* (white Bushmen) and mean the low white vagabonds and runaway sailors who visit their country as traders. One also often hears, "*Khoikhoi tamab, Sab ke*," he is no Khoikhoi, he is a Sā, which means to say, "*he is no gentleman, he is of low extraction, or he is a rascal.*" A Nama will say of a man who is very proud and reserved in his manners, who only mixes in good society, "*Khoikhoiseb ra aob ke*," the man *makes-a-Khoikhoi-of-himself*, that is, *he stands very much upon his dignity*, and also, *he keeps himself very much to himself.*

Those who desire to have information on the natural 113
and physical condition of the Khoikhoi and Sā-(n), I refer to Dr. Gustav Fritsch's standard work, "Die Eingeborenen Süd-Africas," and to three Essays published by me, Die Namas, and Die Buschmänner, in the

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113 *Globus*, 1868 and 1870, and Beiträge zur Kunde der Hottentotten, in *Jahresbericht des Vereins für Erdkunde*, Dresden, 1868; not to forget the chapter on the Hottentots in Friedr. Müller's excellent work "Allgemeine Ethnographie."

648 It is enough meanwhile to say, that the Bushmen lead the life of a Pariah, and that they are hated and chased by all other nations of South Africa, having to suffer most, however, from the hands of their own nearest kith and kin, the Khoikhoi, whom I have, on more than one occasion, seen manifesting more charity for a dog than for a starving Bushman.

101 The Khoikhoi are generally called, as I have already said, Hottentots, a term to which I would not object, were it not for the confusion it generally brings in its train, as far as ethnological, anthropological or linguistic terminology is concerned. Sometimes they are called the *Hottentots proper* in our Colonial language. But very often, again, our Khoikhoi in the Colony, or more particularly those remnants of the tribes formerly occupying the vicinity of Cape Town, are called *Hottentots*, *Hottentots proper* or *Cape Hottentots*, while on the other hand the inhabitants of Griqualand West, of the South Kalihari, of Great Namaqualand are called by their tribal names, Griquas, Namaquas, !Koras or Korannas, just as if they were not Hottentots as much as the Khoikhoi tribes of the Cape Colony. It would be as absurd for us to call only the Prussians, Germans, and apply to all the other tribes of Germany their tribal names, Bavarians, Suabians, Hessians, &c., denying to them the attribute German; or for Londoners to claim for themselves the title of Englishmen, while excluding the Northumberland and Sussex men from it.

This is my reason for protesting emphatically against the indiscriminate and superficial use of the term *Hottentot*, and therefore I have taken the liberty of taxing the patience of my readers by dwelling at some length on this subject.